HUSAIN IN THE PLAIN OF KARBALA.

ERRATA.

Page.—	Line.—	For.—	Read.—
i.—	1.	these	those
	3.	circumstauce	circumstance
	22.	doubts	doubt.
iii.—	4.	Her'os	hero's
	13.	tried	tired
	19.	fully	full
	22.	and a father	and father
	12.	succesive	successive
	13.	cleim	claim
	15.	Moaviva as	Moaviya's
	21.	Though	Through
	25.	atmurdering	at murdering
4.—	23.	something	smothering
6.—	6.	Kaba	Kaaba
7.—	1	this	it
	5.	high-flownbubble	high-flown bubble
		Kufain's	Kufian's
	8.	through	thorough
	11.	clearcut	clear-cut
	17.	sacrifised	sacrificed
8.—	13.	woe	"Woe
	15.	Talib:—	Talib!"
	17.	worse :	worse!
	18.	note worthy	note-worthy
	21.	Can	can

10.—	2.	grondsen	grandson
	8.	house to	house, to
	9.	theirown	their own
	11.	ones self	ones-self
11.—	9.	Nobleminded	Noble-minded
	13.	passage"	passage!"
12.—	22.	rem ined	remained
13.—	4.	of course.	of course,
	7.	captive	captive-
15.—	14.	give into	give in to
	15.	Omar-e-Sead	Omar-e-Saad
16.—	16.	realise	realise
	27.	note	not
17.—	2.	chil	child
	10.	mainy	many
	27.	n one	in one
18.—	6.	Ali Akber-Husain's	Ali Akber, Husain's
	14.	Abbas-ibne-All	Abbas-ibne-Ali
19.—	6.	relati ve	relatives
	17.	aerial-riad	aerial-raids
	18.	revosio nesed	revolutionised
	24.	road	rode
20 —	28.	*March 15, 1937*	*April 25,*

HUSAIN IN THE PLAIN OF KARBALA

BY

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INTRODUCTION.

To these who are initiated, the half dozen words in the title of this treatise speak volumes about the scene, circumstauce and gruesome details of the Tragedy a parallel of which History cannot produce.

From Adam down to the present age, the integrity of no other mortal, be he a prophet or a saint, is recorded to have been put to such a severe test. This might suggest to the reader that had any of the prophets or saints been similarly tried, he might have given as creditable an account of his character. But no, none of them could have done so. The nearest approaches to Husain's record fall far short of it. We come across many instances in the lives of various prophets, a close consideration of which gives them all away.

Lest there be any misunderstanding on this point, it must be set down that as Moslems we have the greatest of respect for all the prophets and believe in them as our spiritual guides, without exception. Also, we maintain that only those who did not sin, could well be entrusted with this godly mission. This clearly means that all the prophets were pious, chaste and innocent beyond all doubts. So, it must be accepted that they came through their respective trials with passable credit. However, the fact remains that when compared with

Husain's courage and fortitude, their accomplishments pale into insignificance.

To this the following accounts would seem to bear witness :—

On being separated from their respective wives, Adam and Solomon could not keep themselves from being thoroughly upset.

Abraham could not muster the courage to see himself slaying his son as ordered in his dreams. Although he made ready to make the sacrifice as desired, he closely bandaged his eyes in order that he might be spared the gruesome spectacle.

In weeping for his son, Jacob cried to blindness

At the time of the Deluge, Noah could not bear to see his son drowning, and cried out to God to save him by allowing him to be lifted into the Ark.

Moses and Samson cursed their persecutors and brought destruction upon them.

When being crucified, Jesus is reported to have cried out in agony, "God, thou too has forsaken me."

These are the records of the pick of humanity. Do they bear comparison with Husain's record ? The reader had better turn to History and find an answer for himself.

In regard to the Her'os character, the setting too would appear to have somet hing to say. Dasht-e-Karb-o-Bala, the Abode of Hardship and Misery, is the place where, it is reported on good authority, many of the God's chosen prophets came to such grief that this particular piece of land, and none other, came to be known with this dreadful appellation long before the finale which, naturally enough, by far surpassed the preceding episodes.

Prior to this last act, Karbala had not tried of witnessing gruesome incidents one after the other, but now the climax was reached, and it left such a lasting impression that the land changed colour. Instead of being dreaded and abhorred, it has grown into a shrine where, all through the year, pilgrims flock, from all over the world, seeking spiritual and moral cures.

Cawnpore,
April 25, 1936. KHURSHAID HUSAIN NAQAVI.

HUSAIN
IN
THE PLAIN OF KARBALA.

In the Heijra year 60, to the throne of the so called Caliphate, Yazid had succeeded his father, Moaviya, in flagrant contravention of the treaty by virtue of which Hasan, Husain's elder brother, had foregone his title to this temporal Caliphate in favour of Moaviya, on the express condition that after the latter's death, it would revert to prophet Mohammad's family. In view of this had not Husain every right to challenge Yazid as a usurper? But, so long as he was not cornered, Husain did not even so much as plead his cause. He kept on leading a peaceful life of retirement caring little, as he did, for wordly kingdom or leadership.

In spite of this Yazid did not leave him alone. Immediately after ascending the throne, he issued orders to his Governor at Medina to make Husain, at any cost, to offer his homage and acknowledge him as the rightful Caliph of Moslems.

This was too much to expect from Husain, and Yazid himself knew fully well that Husain, a worthy

grandson of prophet Mohammad, could not go out of his way and kneel to a debauchee and an adulterer. He had not objected to his succession as it would have savoured of worldly concern. Now it was different, and he could not very well allow the religion of Islam which was dearer to his heart than anything else, to go to the seed.

Without doubt, Husain's acknowledgment of Yazid's right to the Caliphate which, at the time, was commonly regarded as being a divine office, would have been tantamount to bidding good-bye not only to the religion of Islam but to all that was good and noble in the world, for ever. It may be argued here that if it were so, why had Hasan handed over the Caliphate to Moaviya?

But the two situations are different. We find Hasan faced with making a choice between a truce with the wily Moaviya or fighting it out with him. Before arriving at a decision he takes stock of his strength to find that most of the staunch supporters of prophet Mohammad's family had been slain while fighting by the side of Ali, the cousin, son-in-law and lieutenant of the prophet, and a father of Hasan and Husain. Under the circumstances, it is clear to him that if he takes to fighting the result is a crushing defeat and annihilation of the few remaining upholders of the cause of truth and justice. Truly, a tragedy similar to that of Karbala would have been enacted with the only difference that no special significance could have been attached to it

because of its political nature which Hasan, like Husain, could never countenance.

Also, there is a great difference between dictating the terms of a treaty, which Hasan actually did, and, like Husain, being required to swear fealty to a libertine whose licentiousness would not stop at carrying on with a mistress of his own father.

In his time, Ali appears to have gone through situations very much similar to the two which, in subsequent years, confronted his sons separately. Did not Ali, on these occassions, act as differently as his sons, Hasan and Husain.?

On three succesive occasions, Ali is called upon to forego his cleim to the Caliphate but he does not take to arms. Yet, when at length he is elected a Caliph and has to approve of Moaviya, as continuing to hold the governorship of Syria, he would not do it, with the result that Moaviya rebels, and Ali has to march against him.

Well. Yazid and his forefathers who had only outworldly embraced Islam were at heart its worst enemies. Though their hypocracy, they had gradually succeeded in consolidating their position. So much so, that now Yazid was a powerful monarch with myriads of fanatic forces at his command, of whom not one individual would have stopped atmurdering, in cold blood, prophet

Mohhammad himself, were he promised a fair reward on the worthy head.

Having drunk deep of power, from the very childhood, Yazid had given up all pretence to piety and rectitude, and had grown into a most callous, black-hearted, arrogant and haughty tyrant whose chief aims were openly to flout and paganise the principles of Islam and to wreak dastardly vengeance on the house of prophet Mohammad for having put to the sword many of his kinsmen in the defensive wars he was forced to engage in, against his persecutors.

However confirmed a sinner might be, he always tries to dissociate his identity from the sin. Why ? Only because, although he has become such through bad habit or misfortune, in his inner heart he is ashamed of it as there still lurks that divine spark which lights for him the dry, narrow path of righteousness and thus tries to check him from being side-tracked into the quag-mire of sin. He might not avail of its guidance, but if it were in his power he would not let a soul know about it. At least he does not voluntarily own it, much less does he extol it unless, of course, he has succeeded in totally something that tiny but extremely stubborn spark.

Well, Yazid and his forces would appear to come under this class. They openly boasted of their foul deeds and revelled in their nefarious activities just as you and I dervie pleasure from our worth-while attainments.

This was the worst, as it greatly accelerated the pace of moral decadence amongst the masses who, as before stated. believed a Caliph to be chosen of God, and interpreted his actions as tenets of religion.

After considering over all these phases, Husain had no other alternative but to risk all he held dear by refusing to submit to Yazid's demands. Be whatever the cost, he determined to save the face of Islam from a blot of shame which, otherwise, could not have been washed off even with the passage of time.

Well, Husain was sent for by Walid, the Governor of Medina, for taking the oath of allegiance from him. Husain tried to evade the issue by postponing to commit himself and prepared to depart. On this Marwan-ibne-Hakam who, in the capacity of an emissary, was present at the interview, admonished Walid not to allow Husain to go unmolested unless he complied with the express orders of their Emir.

On this Husain was exasperated, and his hand automatically crept to the hilt of his sword. He dared them to come and stop him from going, and came away.

The matters had now taken a definite shape, and Husain could not very well lead a retired life after this. He therefore decided to leave Medina and with it the tomb of his maternal grandfather. He set out with all his family and friends, and proceeded to Mecca where

he remained for some time. Later on, it was disclosed to him that a conspiracy was afoot to assassinate him while engaged in the Hadj, and, per force, he had to cut short the ritual and depart for Kufa.

Why did he do so? Firstly, he did not want the sanctuary of Kaba to be profaned with innocent human blood. Secondly, he did not prefer that his supreme sacrifice should be shrouded in circumstances which left room for being misunderstood, as otherwise its purifying effect would be broken up. Had he been assassinated during the Hadj when all sorts of people were gathered in Mecca, it could have been easily suspected to be the result of some private enmity.

And why to Kufa? During his short stay at Mecca, he had received no less than several thousand letters from Kufians inviting him there with promises of full support against Yazid. But Husain knew the real worth of all these promises as is evident from the fact that in the course of the journey, at several occasions, he openly declared that he was going on a journey from which none returned. So, this journey can not be held to have been undertaken on the basis of these promises.

Then what? In some of the letters it was hinted that if, in spite of their repeated requests, Husain did not go to light the torch of spiritual guidance for them, he would be answerable to God and His prophet for their groping in the dark. It was this call to duty, and only

this, which in spite of his knowing its futility, Husain could not ignore.

He was not fated to reach Kufa, but by sending his cousin, Muslim-ibne-Aqil, much in advance, Husain pricked the high-flown bubble of the Kufain's claim of being religiously inclined. Call it, if you will, mere coincidence, but the facts are too conclusive and clearly prove that Husain had a through insight into the circumstances relating to this tragedy. Since the day of his interview with Walid at Medina, every step that he took was clearcut and precise. Its significance might not have been understood at the time, but subsequent events invariably proved its infallibility and expediency, as also the excellence of Husain's judgment and his marvellous presence of mind.

There can be no other feasible explanation of his having sacrifised so valueable a life as that of his cousin, Muslim. If it be supposed that Muslim was sent to Kufa to collect an army of Husain's supporters and hold them in readiness for Husain to take their command when he arrived there, then the question arises as to why was Husain personally giving publicity to his premature misgivings with regard to the outcome of his journey ? Also, why had he not been as pessimistic about His journey to Mecca which he had just left. The most serious point to be explained would be Husain's taking a grave risk with the life of Muslim purely on an experimental measure and for his personal advantage.

Could a man of Husain's honourable character have ever done so? To answer this, it would not be out of place to refer to a later insident. On the night of the ever-to-be-remembered battle of Karbala, Husain called a meeting of his friends and relations. When all had assembled, he announced with an oath that he willingly permitted them, one and all, to leave him and thus save their lives. Even he went so far as to put out the lights so that those who wanted to go might do so undetected. Many took advantage of this magnanimity on his part. But those who remained, began to weep bitterly. They struck their heads while crying in agony, woe be to us, our posterity and progeny, if we choose to live on earth one moment after you, Ya Husain-ibne-Ali-ibne-Abi Talib :—

Now, what was this ? If he was after increasing the number of his supporters irrespective of their qualifications, why did he encourage so many to desert him ? This was a very wise move by which Husain tested the metal of his erstwhile companions, and rejected all those who would have failed in the trials of the morrow, and thus have brought dishonour to him. He cared not for the quantity but he desired the quality.

Well, Muslim's cold-blooded and treacherous murder clearly showed the Kufians in their true colours, and thus established, beyond doubt, the necessity for Husain to sacrifice so many other lives including his own.

Out of several thousand Kufians who professed to be eager to lend their support to the cause of truth, only one Hani-ibne-Urwa remained with his deputy to his last breath. The condition of Mecca and Medina, Husain had already laid bare by coming away from there. At that time, all these were the undisputed centres of Islamic civilisation, where prophet Mohammad and his cousin, Ali, had spent the best parts of their lives all the time trying to lift the morale of the populace. As a result, most of them had adopted the new faith in name, but the spirit was lacking. Only a few who had not accepted the faith as a matter of course or a veritable source of worldly advancement, truly followed the principles involved. Under the circumstances; what could be expected of Syria, Palestine, Basrah, Egypt and the other newly annexed provinces ? Nothing better, if not worse :

In this connection, it is note worthy that niether prophet Mohammad nor any of the members of his family, ever went out of their way after political conquests. History of Islam Can not produce one such example. All the battles they fought, were purely of a defensive or reformatory nature. Why ? Because in the matters of faith compulsion can never pay, and hypocracy and heresy are worse than paganism and idolatory. But, after prophet Mohammad's demise, his incontrovertible teaching was little cared for in the frenzy for political conquests and premature extension of the Islamic creed,

with the result that hardly fifty years had elapsed before his grondsen, in his effort to revive the true spirit of religion, had to make the most supreme sacrifice of all time.

Happily, Husain was not a man to be frightened at the great odds against him. Verily, he did not waver to the extent of a hair-breadth, in the performance of the mission of his house to discourage sin and encourage right-living at the cost of theirown lives. And if the taking up of a right cause can be interpreted as exposing ones self to danger and courting death, then all the prophets would seem to be guilty of it, though, of course, in a lesser degree than Husain.

Well, the heart rending news of Muslim's murder was delivered to Husain while resting at a halting place only a few stages from Kufa. Had he been eager to add to his supporters he would have kept the discouraging news to himself. But decidedly it was not Husain's policy, and the first thing he did was to call an assembly of his cousins, Muslim's brothers, and all the rest in camp, and without reserve to communicate the sad tidings to them.

At a stage further on, Hur-ibne-Yazid-e-Reyahi arrived at the head of a contingent of cavalry from Kufa with instructions from Obaidullah-ibne-Zeyad, the Governor of Kufa, to keep a strict watch on Husain and to stop him from taking any other road than that to Kufa.

When Hur arrived, he as well as his soldiers and their mounts were extremely thirsty. Seeing their plight, Husain placed all the water available in his camp at their disposal, and all of them, together with their horses, drank to their fill.

Then, and not before, Husain questioned Hur on the object of his journey. On being told about it, he saw that if he continued further, virtually he would be a prisoner of Ibne-Zeyad. Nobleminded Husain could not have liked it. So he wanted to turn round and go back. But Hur would not allow it, and he barred the way. On this, Husain got enraged and called out, "Thy mother mourn thee, darest thou bar my passage" This remonstrance greatly upset Hur. But he controlled himself, and respectfully replied, "Had any one else insulted me like this, I should have retorted befittingly, but I dare not refer to the prophet's daughter, your mother, disrespectfully. Well, you do not wish to proceed to Kufa, and I, in face of the Governor's orders, cannot very well allow you to go back. Under the circumstances, you may, if you so choose, adopt a third course, on the condition that I will keep a watch over you."

This speech in itself, is a clear indication that although Hur was open to the weaknesses of the flesh, he had not given in to them to the extent of having lost all sense of right and wrong. In view of this, it was only natural that on the tenth day of Moharram, 61

A. H., when the forces of good and evil were drawn out at Karbala, he should have gone over to Husain's side. Uptil then, he had been intimidating his conscience by parading before it the various worldly ties. But no sooner the critical moment arrived when either he must have remained with Omar-e-Saad's forces, and with them should have coloured his hands in Husain's innocent blood, or gone over to Husain's side and died in defending the cause of truth and righteousness, his conscience made a last supreme effort and succeeded in charging him with the zeal for eternal deliverance from life fraught with so many pitfalls, by clearly showing him that all those worldly ties he held so dear, were actually the knots which collectively held together the net to keep him from acting as he should.

Omar-e-Saad's conscience, although already in the throes of death, too had made a last effort to recover its lost prestige. But naturally, the feeble effort it could put up, proved too much for it, and it flickered out.

This would seem to confirm that all those on Yazid's side were totally devoid of conscience. Had it not been the case, like Hur, they could not have remained in his army. At least they could not have opposed Husain, and even when opposing, could not have committed such ignoble excesses.

Well, in spite of his natural aversion to being treated as a bondman, Husain refrained from engaging

in an skirmish with Hur's party. Had he not done so, it is certain that he would have easily gained the upper hand, and been free, once again, to go where he pleased until, of course. others arrived to force h is hand. But, ter this momentary show of temper he appears to ve calmed down, and accepted to act on Hur's suggestion. And, together they—the captor and the captive took to a different road from those leading to Kufa or Mecca.

On the second day of Moharram, 61 A. H., they reached the plain of Karbala. While dismounting from his steed, Husain declared that it was to be his *final* resting place. From the next day contingent over contingent of namesake Moslem soldiery began to pour into the plain of Karbala, all bent on murdering Husain for no other reason than that he had refused to swear fealty to Yazid ; yet by nothing that he had done, could he be accused of conspiracy or rebellion.

Soon after, a controversy ensued between the two parties over the occupation of the bank of Euphraties. Husain's companions, in general, and his brother, Abbas-ibne-Ali, the most stalwart standard-bearer, and the most dreaded by his enemies, in special, did not want to move away from the bank which they had occupied. But, under orders of Ibne-Zeyad, his men insisted on dis-possessing them. On this, swords were unsheathed by Husain's valient companions ; and had

Husain not intervened, the matters would have taken a serious turn, because uptil now they were fresh in the sense that although they had been on a long journey over the expanse of the Arabian desert for nearly a month, they had as yet not sufferred from the pangs of extreme hunger and thirst of three days duration and from want of sleep from the very day of their arrival in Karbala. For, can it be reasonably supposed that in taking their stand against such a big army, they would have been off their guard for a single moment. It is a different thing that unlike ourselves they were not given to tantalising anxieties, and were bestowed with a peace of mind which enabled them to pass their nights in godly prayers.

But it was against Husain's code of honour to force a battle if he could possibly avoid it even at considerable inconvenience to himself as well as those with him. Like Mohammad, Ali and Hasan, he never crossed swords with anybody on personal grounds.

On the opposite side, enforcements kept on arriving upto the seventh day of Moharram; and, when all had arrived, pickets were posted on the banks of the Euphraties with express orders not to allow anyone from Husain's camp to take a drop of water, and general warnings issued that no provisions or foodstuff, were to be sold or given to them.

Even this application of sanctions and the nature of their imposition throw light on the character of Husain and his companions, and the intensity of the dread in which they were held by the cowardly tyrants who in spite of being, at the least, over four hundred times in number, could not dare to fight them on equal terms. Also, they had not the courage to impose these sanctions until they thought, being over four hundred or more to one, they were strong enough to enforce them.

Consequent on this, Husain and his worthy company had to do without food and water for three continuous days—hot days of the Arabian desert—but they did not give into Yazid's demand.

Omar-e-Sead was the commander of this God-forsaken army which is reported to have been, at the least, thirty thousand strong, and Shimr-ibne-Ziljoushan was his chief lieutenant.

On the tenth day of Moharram, 61 A. H., matters were precipitated, and against this huge army were seen lined in single file Husain's brothers, cousins, nephews and sons, numbering sixteen in all, and fifty-four friends. Taken together they total up to seventy. This, of course, excludes Husain and his son Ali Asgher who was less than a year old, and by reason of it, could not have fallen in line.

Not withstanding the fact that Ali Asgher was carried to the battle-field in his father's arms, he was one of the warriors of Karbala. His claim for this honour being that when a three-spiked arrow from Hurmula's bow, pierced his little neck he looked up into the eyes of Husain and smiled a winsome smile; thus proving beyond doubt that he was not carried to the battle-field against his will. Rather, by crying in his mother's lap, he had summoned his father to take him along and let him fight in his own way When he had done his part fairly well, he smiled at his father seeking approbation which Husain at once gave by, in his turn, looking up to heaven and remarking, "God, grant me that this sacrifice be acceptable to thee."

This is not hyperbolic. Try to explain this undisputed historical fact, and you will not fail to realise the truth of the above deduction. Or, just press a pin, as lightly as you please, against the tender skin of a baby, and carefully note the reaction, and you will know.

Our disinclination to accept anything out of common experience is too natural, yet in many cases it is unreasonable prejudice which keeps us from accepting an every-day fact. For instance, would we have believed before steam-ships were designed from out of iron that, under any circumstances, iron could be made to float? Well, if it was in the power of man to have accomplished this apparently impossible feat, could not

God who is the creator of everything, make a particular child smile where ordinarily it should have cried, and this by virtue of its spiritual ascendency.

If we paused to think it over, we shall see that there was nothing in Husain's and his companions' characters which could be said to have been possible as judged from our imperfect standards

Is this a matter of common experience that seventy-two persons in all, should hold their own against an army of mamy thousands ? It seems to be all the more strange when we see that amongst these seventy-two were several boys under ten years of age, the youngest of them being Ali Asgher who, as above stated, was less than a year old. Some of the others were so old and infirm that they could hardly mount a horse without being lifted into the saddle. But, once out for battle, none of them is recorded to have backed to the extent of a single step. Or, that none of them, not even the small boys of under ten, should fairly be beaten in single combat ? Or, that whoever went out to fight the enemy, should not return until Husain personally went to fetch his corpse ?

Try to imagine a man of advanced age and weighed down with anxieties and cares inherent on a situation in which Husain was placed, and you will begin to wonder how he could manage to carry so many corpses in one day ! Much more remarkable is the fact that as

soon as any of his friends and relatives fell on the battle-field, Husain was to be seen by his side.

It is also noteworthy that some of them succeeded in driving away the several thousand strong enemy to a distance of more than a couple of miles. Husain himself, Abbas-ibne-Ali, Ali Akber-Husain's most beloved son, and some others also, had the distinction of having performed this marvellous feat.

Then again, some of them, in their desperate afforts to bring water for the small children in Husain's camp, cleared the banks of the Euphraties of all their enemies, and had its water within reach, but not one is suspected of having slaked his thirst.

Of these, Abbas-ibne-Ali is recorded to have succeeded to the extent of having filled a skin with water, but that the cowards who originally could not withstand his single-handed onslaughts when his hands were free, and had dispersed from around him in the meantime, had returned and finding him at a disadvantage because of carrying the skin full of water, rallied round him and attacked him from all sides, and with whatever weapons they could lay their hands on.

It must be here stated that these accounts are based on historical facts and should not be mistaken for so many myths. A reference to any detailed History of the period will prove that their authenticity is

unimpeachable. But then, it could be argued that Asiatic Historians have often been accused of exaggeration?

Generally, the charge may or may not have been proved, but it seems to be entirely out of the question in this particular instance. Think it over, that of Husain's male friends and relative in Karbala, none was spared excepting his one son, Ali, who was so sick at the time that he could not participate in the This was ordained by God, for it preserving the illustrious line. Had he not been so seriously laid down, he too would have gone out and, like others, died fighting.

But, he was fated to be taken a prisoner after Husain had been slain while bowing down to God for having given him the courage to remain steadfast to the end.

Even today when aerial-riad and gas-wars revosionesed our moral tendencies, the lives of non-combatants are respected. But not so in After Husain, his sister, Zainab, together with all other ladies and children in his camp, were taken prisoners. At the head of this caravan of bare-headed ladies and horrified children, and on the bare back of a camel, road her sick nephew, Ali, from Karbala to Kufa and from Kufa on to Damascus. I should not have used the words 'in his camp' in the foregoing sentence, as Husain's camp was no more in existence,

having been, immediately after his brutal murder, set to fire.

Well, if these accounts could not have been recorded by anyone who was favourably disposed towards Husain, they must have been set down, at best, by disinterested persons who did not deem it worth their while to give the least indication of their sympathies being with him. Under the circumstances, can they be suspected of exaggeration in favour of obviously a defeated party ? But, was it really defeated ! ! !

How can all this be explained in the light of reason? If we believe in the justice of God, we shall have to believe that had he not gifted His own soldiers, the defenders of the cause of righteousness and truth, with special faculties upto the requirements of their respective trials, the forces of evil being, as they ever have been, in sweeping majority, His creation could not have survived long after its very inception. And yet, He made it nobody's property, and within reach of every one of us if only we heeded His broadcast warning and refrained from practices we have been told from the very beginning, were bad.

It is note-worthy, in this connection, that the first man on earth Adam, was a prophet who must have charged the elements with His message even before he could have spoken about it to anyone of his kind.

K. H. NAQAVI